LONDON, SATURDAY, MARCH 16, 1912.

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Notes.

REMINISCENCES OF SWINBURNE IN D'ANNUNZIO.

A LIST of some passages in D'Annunzio imitated from Swinburne may not be unacceptable to English readers.

I.

'Elegie Romane' (1892)—'Congedo.'

Non i suoi cieli irraggia soli ma il mondo Roma.

'The Eve of Revolution' ('Songs before Sunrise').

It is not heaven that lights
Thee with such days and nights,
But thou that heaven is lit from in such wise.

II.

'La Gioconda' (1899).

Sirenetta's song, which I transcribe in full, closely resembles Swinburne's 'The King's Daughter' ('Poems and Ballads,' First Series):—

Eravamo sette sorelle.
Ci specchiammo alle fontane:
eravamo tutte belle.
—Fiore di giunco non fa pane,
mora di macchia non fa vino,
filo d' erba non fa panno lino—
la madre disse alle sorelle.
Ci specchiammo alle fontane:
eravamo tutte belle.
La prima per filare
e voleva i fusi d' oro;
la seconda per tramare
e voleva le spole d' oro;
la terza per cucire
e voleva gli aghi d' oro;
la quarta per imbandire
e voleva le coppe d' oro;
la quinta per dormire
e voleva le coltri d' oro;
l' ultima per cantare,
per cantare solamente,
e non voleva niente.
—Fiore di giunco non fa pane,
mora di macchia non fa vino,
filo d' erba non fa panno lino—
la madre disse alle sorelle.
Ci specchiammo alle fontane:
eravamo tutte belle.
E la prima filò'
torcendo il suo fuso e il suo cuore,
e la seconda tramò'
una tela di dolore,
e la terza cucì
una camicia attossicata,
e la quarta imbandì
una mensa affatturata,
e la quinta dormì
nella coltre della morte.
Pianse la madre dolente,
pianse la mia sorte.
Ma l' ultima, che cantò
per cantare per cantare
per cantare solamente,
ebbe la sorte bella.
Le sirene del mare
la vollero per sorella.

III.

'La Nave' (1908).

Vieni, e prendi
la spada a doppio taglio, e dammi il colpo.
.....Affonda
il ferro fino all' oro.....
..... fino all' oro
dell' elsa.....
.....colpisci, affonda tutto il ferro
sino alle gemme dell' impugnatura.

'Phædra' ('Poems and Ballads,' First Series).

.....Come, take thy sword and slay;
.....Strike, up to the gold,
Up to the hand-grip of the hilt;.....
.....stab up to the rims.

'La Nave.'

Io voglio
che tu mi sii crudele, che tu sii
qual sai essere.

'Phædra.'

I do but bid thee be unmerciful,
Even the one thing thou art.

'La Nave.'

....Le mie palpebre mi piagano
gli occhi.

'Phædra.'

....and mine eyelids prick mine eyes.

IV.

'Fedra' (1909).

Dea non è quella: e pure è consanguinea
di Eterni. Non divina non umana.
.....
E per ciò, sembra inferma
di se', delle sue vene mescolate.
E per ciò sembra che deliri.

'Phædra.'

I am not of one counsel with the gods.
I am their kin, I have strange blood in me,
.....
My veins are mixed, and therefore am I mad.
Yea, therefore chafe and turn on mine own flesh

'Fedra.'

.....e più
profondamente maculata io sono
delle belva odorante,
maculata di macchie.

'Phædra.'

.....This body of mine
Is.....
....spotted deeper than a panther's grain.

'Fedra.'

Ah, non groppo
di turbini, non gurgite, non sirte,
non perdimento alcuno era in quel mare?
non cozzo che frangesse la carena?
Non vortice vorace
che sol rendesse bianco ossame al lido?

'Phædra.'

There were no strong pools in the hollow sea,
.....
No wind.....
No shoal, no shallow among the roaring reefs,
No gulf whereout the straining tides throw spars,
No surfs where white bones twist like whirled white fire.

V.

'Fedra.'

Ma la Terra porterà
ancora i giorni e gli uomini e le biade
e l' opere e la guerra e il vino e i lutti
innumerevoli, e non porterà
un amore che sia come l' amore
di Fedra.

'Anactoria.'

Yea, they shall say, earth's womb has borne in vain
New things, and never this best thing again;
Borne days and men, borne fruits and wars and wine,
Seasons and songs, but no song more like mine.

VI.

'Fedra.'

Fuorchè d' uno,
o madre irreprensibile di Teseo,
fuorchè del solo che non ami i doni
ne' l' ara ne' il libame ne' il peàne;
fuorchè di quell' un solo.
.....
Ma chi parla entro me
non può esser placato con offerte.

'Phædra.'

For of all gods Death only loves not gifts,
Nor with burnt-offering nor blood-sacrifice
.....
Shalt thou do aught to get thee grace of him;
He will have nought of altar and altar-song.

'Fedra.'

Tutto il viso ti pulsa.

'Phædra.'

My whole face beats.....

'Fedra.'

....Ecco, ecco, il toro si precipita
all' inganno, ansa, sbuffa
dall' orribile froge, fiuta, lambe,
lorda.....

'Phædra.'

Lo, how the heifer runs with leaping flank
Sleek under shaggy and speckled lies of hair,
And chews a horrible lip, and with harsh tongue
Laps alien froth and licks a loathlier mouth.

'Fedra.'

ma son le mani senza vene e senza
tendini che nel cavo delle palme
hanno alfine quel sorso
dell' acqua di sotterra.....

'Phædra.'

For in the vein-drawn ashen-coloured palm
Death's hollow hand holds water of sweet draught
To dip and slake dried mouths at.....

'Fedra.'

.....Poi fendimi con tutta
la tua forza, poi trattami qual fiera
perseguitata dai tuoi cani, trattami
qual preda raggiunta.

'Phædra.'

.....Think of me
As of a thing thy hounds are keen upon
In the wet woods between the windy ways,
And slay me for a spoil.

'Fedra.'

La mia
criniera vale il vello
del cervo.

'Phædra.'

This body of mine
Is worth a wild beast's fell or hide of hair.

VII.

'Forse che sì Forse che no' (1910).

The song which Miss Imogen sings to Lunella, which I here transcribe, is a translation of the last four strophes of Swinburne's 'The Bloody Son' ('Poems and Ballads,' First Series).

"E quando tornerai tu dal viaggio,—o figlio mio gioioso, dimmi, dimmi,—e quando tornerai tu dal viaggio?—E ben so che non ho altri che te."—"Quando l' alba si levi a tramontana,—o cara madre."

"Quando l' alba si leva a tramonto,—o figlio mio gioioso, dimmi, dimmi,—quando l' alba si leva a tramontana?—E ben so che non ho altri che te."—"Quando le pietre nuotino nel mare,—o cara madre."

"Quando le pietre nuotano nel mare,—o figlio mio gioioso, dimmi, dimmi,—quando le pietre nuotano nel mare?—E ben so che non ho altri che te."—"Quando le piume sienvi come piombo,—o cara madre."

"Quando le piume sonvi come piombo,—o figlio mio gioioso, dimmi, dimmi,—quando le piume sonvi come piombo?—E ben so che non ho altri che te."—"Quando giudichi Iddio tra i vivi e i morti,—o cara madre."

Nos. II. and IV. were first pointed out in *La Critica*, 20 January, 1910; No. V. by the present writer in the same number of the same review; No. VII. in the same review, 20 November, 1911. Nos. I., III., and VI., as far as I know, have never been pointed out before. PAUL L. FALZON.

Malta.

CHARLES DICKENS.

FEBRUARY 7TH, 1812—JUNE 9TH, 1870.

(See *ante*, pp. 81, 101, 121, 141, 161, 182.)

THE summer of 1857 opened sadly for Dickens, as on the 8th of June his dear friend Douglas Jerrold died suddenly. He desired to be remembered by his many friends, and passed away with the words on his lips "At peace with all the world."

In this year 'Little Dorrit' appeared, While writing it Dickens was frequently seized by a fear that he might have a breakdown; all his old restlessness returned. "As to repose—for some men, there is no such thing in life." Then came the revelation of domestic unhappiness:—

"Poor Catherine and I are not made for each other, and there is no help for it. It is not only that she makes me unhappy, but that I make her so too—and much more so."

On the 29th of April, 1858, took place the first public reading for his own benefit;

"and before the next month was over, this launch into a new life had been followed by a change in his old home. Thenceforward he and his wife lived apart. The eldest son went with his mother, Dickens at once giving effect to her express wish in this respect; and the other children remained with himself, their intercourse with Mrs. Dickens being left entirely to themselves."

Of all this entirely private matter the public should have had no cognizance; but Dickens, over-sensitive as to his own reputation, especially now that he had entered upon a series of public readings, called attention to it by means of a printed statement in *Household Words*. Looking at the evidence, I am not at all inclined to agree with Mr. Chesterton that, being "suddenly thrown into the society of a whole family of girls," "he fell in love with all of them," and "that by a kind of accident he got hold of the wrong sister." Forster shows us husband and wife on terms of great affection. Dickens rarely went away from home without his wife being with him, and if away from her and his family when Christmas approached, he would always rush off to be with them at the old English festival. Mrs. Dickens and her sister Georgina, who after his return from America in 1842 became part of the household, lived amicably together. One proof of this is that we have their portraits in pencil, together with Dickens, drawn by Maclise in the same year. Dickens regarded Georgina as the good, faithful maiden aunt; and Forster found in his notebook a character-sketch of which, if the whole was not suggested by his sister-in-law, the most part was applicable to her:—

"She sacrificed to children, and was sufficiently rewarded, and so it comes to pass she never married; she is always devoted to the children (of somebody else); and they love her; and she has always youth dependent upon her till death—and dies quite happily."

Owing to differences between Dickens and Messrs. Bradbury & Evans, *Household Words* appeared for the last time on the 28th of May, 1859, the first number of *All the Year Round* having been issued on the 30th of April. The old title was retained by placing under the new one "with which is incorporated *Household Words*." Dickens and Wills were the sole proprietors, Dickens holding three-quarters and Wills the other quarter. Although he had made so bad an editor of a daily paper, not being able to bear the constant strain which that work involved, Dickens proved a good editor of his own weekly publication, especially with a man like Wills by his side, who could save him from those "thorns in the cushion" which so troubled poor Thackeray while editor of *The Cornhill*. Dickens was wont to go into every detail of each number before its publication; proofs would be sent to him even when away for a holiday, if he was within reach, and sometimes we find him rejoicing over the contents, while at others he complains of their dullness. One of his letters to Wills on this subject is in a very angry tone:—

"The number is so badly printed, and so villainously read, that I have been obliged to query here and there; the sense being somewhere else."

A splendid start was given to *All the Year Round* by commencing in its first number 'A Tale of Two Cities,' and by having as its Christmas number 'The Haunted House.' The courtesy of Wills to young aspirants was proverbial from the first, and I should like to mention a personal experience of this. When I was quite a youth I wrote a tale to be read at home on a Christmas night: my father asked me to lend it to him, and I found, to my surprise, that he had given it to Wills. Of course, it was not good enough for publication; but although it was rejected, I received from Wills such a kind reply, so full of good advice, that I even felt it a pleasure to be refused. His letter, which I still treasure, closed with the following words:—

"You will not, I am sure, take my hints amiss, but rather perceive that they are suggested by the interest which your story has given me in your endeavours."

When *All the Year Round* was founded, Dickens gave up the house in Wellington Street, where *Household Words* had been published, and moved higher up in the same street, the old *Household Words* office being taken by Russell for his publication *The Army and Navy Gazette*. I have a letter of his to my father dated "January 10, 1860, *Army and Navy Gazette* Office, 16, Wellington Street (north), late *Household Words* Office." The house was on the right from the Strand, and was demolished when *The Morning Post* new offices were built. This fine building now extends to the Strand; a portion of the ground, before it was taken by the Gaiety Theatre and Restaurant, was occupied by Exeter Change, which ran through from Wellington Street to Catherine Street. The idea was to have a sort of Lowther Arcade there, but the shops, with one or two exceptions, were never let; and I have frequently walked through and found only one other person in the Arcade, namely, the beadle with his tall laced hat, and carrying a staff. Lower down the street were the offices of *The Field* and *Queen*; and next door, in the Strand, for a time John Limbird had a shop. Limbird will always be remembered as the father of our periodical literature. In *The Athenæum* for the 22nd of January, 1831, Dilke speaks highly of his *Mirror of Literature*, then being published weekly at twopence.

John Collins Francis.

(*To be continued.*)

BRITISH MEMORIALS OF THE PENINSULAR CAMPAIGN.

The British graves at Waterloo recently formed the subject of an article in one of the leading magazines. But the Hundred Days' Campaign was preceded by six years of stirring warfare in the Peninsula against the forces of Napoleon, during which period thousands of Britons found their last resting-place in Spanish or French soil.

The centenaries of these historic fights are now crowding upon us. Only to cite the most salient: Barrosa has been celebrated, Salamanca falls this year, Vitoria and San Sebastian in 1813. These considerations have prompted this rapid review of such memorials as lie near the French frontier, principally in the hope that Anglo-Spanish or Anglo-Portuguese readers may be found to complete the effort by contributing lists or notes of more distant battlefields.

These lists are hardly likely to be of wearisome length. Gleig—"The Subaltern" of 1813–14, who subsequently took holy orders and wrote a 'Life of Wellington'—assures us that a hundred years ago Tommy Atkins was "spaded under" without benefit of clergy, and it is highly improbable that any existing memorial marks—nay, that any memorial ever marked—the grave of even one of the thousands of British privates who lie among the Spanish hills and valleys. All that the tourist can hope to find in these distant and lonely spots is the occasional tomb of a British officer, or (quite exceptionally) of a favourite "non-com."

Apart from these humble contemporary tombstones, a few more modern memorials deserve passing mention. Biarritz, near which the Iron Duke wintered in 1813–14, contains a handsome Anglican church, attended by King Edward VII. during his last holiday. The patriotic initiative of a local resident (Mr. Philip Hurt, now deceased) resulted in the erection of an entrance tower to this building, the interior walls of which are covered with marble slabs bearing the badges and numbers of Wellington's regiments, with the names of the officers and the number of men who fell on French soil—*i.e.*, between the crossing of the Bidassoa and the sortie from Bayonne.

In France one may occasionally find what I have not personally seen in Spain—British soldiers' tombs in a Catholic graveyard. The old parish church of Biarritz—perched on the hill towards the Négresse station—is

surrounded by its "God's Acre," where a tomb may be found bearing the inscription:

"Here are interred the remains of several soldiers of the allied army, who died in hospital at Biarritz in the year 1814. Their remains were removed hither in 1864 on the levelling of the Atalaye, their original place of sepulture."

The site of the last battle of the Peninsula is but a few miles away. Whether the French commander knew that peace had actually been signed when he made his fierce sortie from the fortress of Bayonne on 10 April, 1814, is still disputed. But a sharp struggle took place, of which several interesting souvenirs remain—kept up with pious care, and frequently visited by members of the Royal Family in recent years. From Bayonne citadel—the old earthworks which baffled Wellington in 1814 still surround the town—a pleasant walk of a couple of miles in the direction of Bordeaux brings the pilgrim "To the Third Guards'* Cemetery," as the English finger-post terms it. On the undulating upland, studded with cork-oaks, is a tiny railed-in enclosure containing the tombs of officers who died of their wounds in the Guards' camp near this spot. A marble obelisk is dedicated to the memory of Capt. and Adjutant F. R. T. Holbourne; Capts. C. L. White and J. B. Shiffner lie together in a second tomb; the third slab is inscribed to Capt. Luke Mahon. The ground was enclosed by Capt. Holbourne's sister in 1876. At what date the obelisk and slabs were placed is less certain; but they are not the originals, for the roughly carved gravestones raised in 1814 are still visible, side by side with these replicas. "The King [Edward VII.] came here in a motor," the little lad who showed me this "Cimetière des Anglais" explained, and he hinted that Princess Beatrice and the present Queen of Spain had also visited the spot (possibly during their visits to Mouriscot).

Near Bayonne, but in a slightly different direction, lies the Coldstream Guards' Cemetery, where the following four inscriptions may be noted:—

1. Burial Place of the British officers, especially of the Coldstream Guards, who fell in action near to this spot on the 14th April, 1814, the night of the sortie from the Citadel of Bayonne.

Tombeaux des officiers anglais tués au champ de bataille près de ces lieux, le 14 avril, 1814.

This ground was purchased by the Guards in 1814.

2. This Tomb is placed by the Officers of the 3d Battln. 1st or Royal Scots to the Memory of the Late Major General A. Hay, commanding the 1st Brigade 5th Division, British Army: who gallantly fell in Defence of the ground in which his body is deposited on the morning of 14th April, 1814, aged 52 years.

N.B.—The stone was removed from the N.E. angle of the Church of St. Etienne in consequence of the enlargement of the Chancel, Dec., 1868.

3. 1814

Wm. Yuill

Cr Serg. 3rd Batt. 1st Foot Guards, killed by a Grape Shot 7th April. Beloved by the Regt. in wich [*sic*] he served 20 Years. A Friend to Truth. He loved his King, zealous for his country, And in its just cause he Breathed his last.

Adue [*sic*] My Friend.

4. The Enclosure of this cemetery is largely due to the patriotic exertions of P. A. Hurt, Esq., who resided for many years at Amade, near this place. Died Nov., 1900.

Her Majesty Victoria, Queen of Gt. Britain and Ireland, Empress of India, accompanied by Her Royal Highness the Princess Beatrice, Princess Henry of Battenberg, visited the Guards' Cemetery, March 20th, 1889.

A particular interest is given to this pretty little cemetery by the touching tribute to the colour-sergeant, eloquent in its illiteracy. The tomb of General Hay is also distinguished by some minor singularities (a free use of capitals, the word "in" engraved "JN," &c.). It will be remarked that the gallant General was first buried in consecrated ground, and removed (like the bodies of the above-mentioned soldiers who died in hospital) when Biarritz commenced its transformation from a fishing village into a fashionable seaside resort.

The last battle fought ere peace was officially declared was at Toulouse (Easter Sunday, 10 April, 1814). An obelisk on the hill overlooking the railway station recalls this final struggle between Wellington and Soult; but I know of no British graves. The town has, of course, been much extended and altered since this distant date. At Orthez (27 Feb., 1814) only some 280 British soldiers fell, and this battle-field I have had no opportunity of visiting. F. A. W.

(To be continued.)

* Now the Scots Fusilier Guards.

Pitt's 'Letter on Superstition.'—Last year you kindly inserted a query of mine (see 11 S. iii. 107, 218) about the 'Letter on Superstition,' originally published in *The London Journal* of 1733, and attributed to the elder William Pitt.

This 'Letter,' reprinted in William Pitt's lifetime, is to be found in one of the British Museum scrapbooks dated 1760.

It was reprinted in 1819 and 1820 as a hawker's broadsheet, and again, in 1875 by A. Holyoake, as a secularist tract.

It is also printed by Dr. von Ruville in his Appendix. In all these reprints the authorship is attributed to William Pitt, Earl of Chatham.

The attribution has always seemed doubtful. I have now been fortunate enough, through the kindness of Lord Egmont in allowing me to see his family MSS., to find almost certain proof that the attribution is wrong.

In the diary of Lord Egmont, father of the better-known eighteenth-century politician, under date 16 Sept., 1733, occurs this passage :—

"....now Dr. Tyndal is dead, the head of the Unbelievers is Dr. Pellet....One Pit, who writes *The London Journal*, is another of them. He has an office in the Customs."

This "Pit" was probably "James Pitt, appointed viewer and examiner of tobacco" in 1731 ('Calendar of Treasury Books and Papers, 1731–4,' p. 68).

It can hardly be doubted that the 'Letter' in *The London Journal*, subsequently attributed to William Pitt, was written by this James Pitt. Basil Williams.

Savile Club.

Poor Students, 1569.—The poverty of students at the two Universities in Elizabeth's reign is matter of common knowledge; and several expedients for their relief, as by licences to beg during the vacations, are also on record. The Minute-Books of the Court of the Archdeacon of Essex supply a hitherto unsuspected source of assistance, in a share of the penalties levied in the Courts Ecclesiastical.

In the Archdeacon's Court held in Romford Chapel on 13 Dec., 1569, a parishioner of Leyton pleaded guilty to a charge of immorality. The judge (William Rust, M.A., Official of Thomas Cole, D.D., Archdeacon of Essex) ordered him to undergo public penance, in form following: He shall stand next market-day, all market-time, in Romford Market, as a penitent, in a white sheet and with a white wand in his hand; and on the next Sunday he shall stand, in like guise, in Leyton Parish Church, and shall there penitently acknowledge his offence.

Afterwards, on earnest entreaty of the culprit and his neighbours, the penance was commuted; and he was ordered to give 30*s.* to three scholars of Cambridge; to contribute 10*s.* towards the repairs of Leyton Church; and to confess publicly his fault in Leyton Church in service-time on Christmas Day. This public apology was, of course, without the humiliating adjuncts of the white sheet and peeled wand.

In the Archdeacon's Court held in High Ongar Church, 15 Dec., 1569, inquiry was made as to whether a parishioner of Woodford, previously convicted of immorality, had made the public confession enjoined him, and had paid 40*s.* to poor scholars of Cambridge, as he had been ordered.

Andrew Clark.

Great Leighs, Essex.

A Dangerous Stove — Extract from State Papers, Dom., Charles I. (vol. 67, p. 26):—

To the right honorbles the Lords of his Majesties most honorable Privy Counsell.

xvi^{o} die Jany 1627

May yt please yor Lo^{ps} according to yor order of the 13th of June 1627, wee have Viewed & Considered of the Stove & Furnace lately erected by a frenchman in a howse in St Martins lane. And wee doe finde that the saide Stove hath lately sett on fier ye tymberworke, wch was in repairinge at our cominge thither, & that yt is a most unfitt place for a Stove, & very dangerous in reguard the roome is all of tymber. Also for the furnace yt is placed in an upper roome 3 stories high & uppon a tymber floore, & beinge large requireth a great fyer to heat yt, wch we hould to be of more danger than the former.

Wee shewinge to the said frenchman ye great danger likely to ensue, yf the same should be Continued, & treating wth him for the present demollishinge thereof, he hath promised that on Mondaye next he will take doune the said furnace, & that ther shalbe no more Stove or hotthouse sett ther againe, wch yf he shall not performe, wee will further enforme yor Lo^{ps} thereof.

Inigo Jones
Tho. Baldwin
William Man
Henry Wicks
Fr: Carsen.

E. H. Fairbrother.

Organists and Longevity.—About 1711 (according to the 'Diary of John Thomlinson,' Surtees Society's *Proceedings*, vol. cxviii., 1910–11, p. 123) James Hesletine, aged 19, was appointed organist of Durham Abbey. He died 20 June, 1763, and was succeeded by John Ebden. Ebden died 23 Sept., 1811, aged 73. These two, therefore, just covered a century!

Ebden was succeeded by Dr. Henshaw, who resigned in 1861, after nearly 50 years' service. Dr. Armes was then appointed, and he held the office till within the last five or six years. The four therefore occupied the position for very nearly two centuries! If this has not already been put on record, it may be as well to make a note of it. H. G. P.

Eton Portraits by Livesay. — Mr. Lionel Cust's 'Eton College Portraits,' 1910, is an admirable volume. But in spite of the author's painstaking and exhaustive researches, there are still many portraits at Eton of which the artist's name has been lost. Should, as it is to be hoped, a second edition of this work be called for, probably some of the uncertainties will be cleared up. The custom of presenting "leaving portraits" to the head master, instead of a sum of money, was one which prevailed for many years. In many instances duplicates of these "leaving portraits" were done—one for the scholars' parents, and the other for Eton College. If all the duplicates could be traced, probably the names of many artists would be recovered.

In turning over the Royal Academy Catalogue of 1791 I have come across a batch of Etonian portraits by Richard Livesay, who was living at Windsor from 1790 to 1793. In 1791 he exhibited the extraordinary number of fifty portraits under nineteen entries. In two instances each exhibit consisted of "eleven portraits." These were probably small heads and shoulders, and each of the two exhibits was, also probably, contained in one frame. It will, I think, serve a useful purpose if I give a complete transcript of these exhibits with their catalogue numbers. Three belonging to this year are omitted, as they may have had nothing to do with Etonians. The list is as follows :—

28 Portrait of an Etonian as servitor at the Montem.
88 Eleven portraits of Etonians.
92 Eleven portraits of Etonians.
120 Portraits of two Etonians.
124 Portraits of two Etonians.
138 Two portraits of Etonians.
166 Portraits of two Etonians.
182 Two portraits of Etonians.
186 Two portraits of Etonians.
195 Portrait of a nobleman's son in his dress as a salt-bearer at the late Montem at Eton College.
216 Portrait of an Etonian.
219 Portrait of an Etonian.
224 Two portraits of Etonians.
233 Two portraits of Etonians.
248 Portrait of an Etonian.
250 Portrait of an Etonian.

I think it is certain that by "Etonian," Livesay meant collegians. The entries unfortunately do not help very much in the way of identification, but I think No. 28 and No. 195 each includes a clue. There was a Montem in 1790, and this narrows down the scope of inquiry to that year and 1791. It is probable that some of these portraits are still at Eton, and the discovery of one would reveal the artist of the whole.

Mr. Cust tells us ('Eton College,' 1899, p. 193) that the Duke of Newcastle presented to the boys' library in 1893 "a procession of boys in 'Montem' dress, painted about 1793." I think this procession must be of the 1790 Montem. Possibly the picture of a Montem procession, which the Duke presented to the College, is either No. 88 or No. 92 of the above list of R.A. exhibits. I think that each of these pictures must have been a group of small whole-length figures. The extraordinary thing is that Livesay should have exhibited such a great number of Eton portraits in 1791, and not a single Eton portrait before or after that year. As is well known, he was patronized by George III., and taught drawing to some members of the royal family, and it may be that powerful influence was brought to bear in getting this fine "batch" of Eton portraits into the Royal Academy of 1791. W. Roberts.

18, King's Avenue, Clapham Park, S.W.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that answers may be sent to them direct.

Casanova and the English Resident at Venice.—In chaps. vi. and vii. of the third volume of his 'Mémoires' (Garnier edition) Casanova has much to say about "M. Murray, ministre résident d'Angleterre." He gives the following particulars :—

"Cet aimable épicurien partît deux ans après pour Constantinople, et il a été pendant vingt ans ministre du cabinet de Saint-James à la Sublime Porte."—Garnier, iii. 116.

According to Haydn's 'Book of Dignities,' these facts are not quite accurate. John Murray was the British Resident at Venice till November, 1765, when he became ambassador at Constantinople (cf. *Gent. Mag.*, xxxv. 540). His term of office lasted till 1775, when he returned to Venice, where he died on 9 August of the same year. Casanova says :—

"Il retourna à Venise en 1778 dans l'intention d'y finir ses jours loin des affaires ; mais il mourut au lazaret huit jours avant d'avoir achevé la quarantaine de rigueur."—III. 11 6.

Writing to Mann in January, 1762, Horace Walpole says : "Mr. Murray was a good deal an acquaintance of mine in England, and I should think would oblige me...."

In a foot-note he adds that Murray was Resident at Venice, and "was of the Isle of Man" ('Letters,' Toynbee, v. 163). Casanova calls his wife "milady Murray," of serving "les Anglaises filles de lords conservent ce titre" (iii. 156–7). Further particulars will oblige.

HORACE BLEACKLEY.

NICK-A-MAN DAY.—When does this occur, why is it observed, and how is it celebrated? *The Church Union Gazette*, February, 1912, p. 50, mentions an address by the Rev. G. H. Siddans of Walthamstow, 'Some Curious Church Customs, having a Bearing on Church History, Doctrine, and Discipline,' wherein he refers to "Lenten customs, with 'Nick-a-man' day, 'Mothering' day, &c."

ST. SWITHIN.

[See 1 S. xii. 297.]

FIRST USE OF FINGER-PRINTS FOR IDENTIFICATION: MAGAZINE ARTICLE WANTED.—I have read somewhere recently—*i.e.*, within the last two, or at most three, months, probably in a magazine story or other light article—a reference to finger-print testimony in which it was mentioned, incidentally, that this was first made use of by—here I am uncertain, but believe it was said by a certain Italian (?), in an early decade of the nineteenth century. My sister, Miss F. H., also remembers having seen the reference. As my brother, Sir W. Herschel, is generally admitted to have first introduced the practice of employing finger-prints for the purpose of identification, by proving the indelible character of these marks for an unlimited period, I paid little attention to this adverse claim, if I may so describe a statement made casually, without intention. But as Sir William—to whom I mentioned it—sees the matter differently, I am anxious to recover the reference, and shall be very grateful for any assistance.

J. HERSCHEL, Col. R.E., retd.

Observatory House, Slough.

DEL VIGNES: VINES.—Can any of your readers confirm the following genealogy and give description of coats of arms and motto, &c., or any further particulars concerning the French origin of this family?

Pietro del Vignes was, in the thirteenth century, one of the most distinguished of Provençal poets, and left a race of scholars and writers who adopted the doctrines of the Waldenses and other sects opposed to the Papacy, and whose successors, translating their name into "Des Vignes," had, before the sixteenth century, settled in Vendée. They adhered to their religious tenets, and were involved in the persecutions directed by Catherine de Médicis and the house of Guise against the Huguenots.

Des Vignes.—By the middle of the seventeenth century the whole family of Des Vignes, excepting Richard des Vignes, who escaped to England, had been exterminated. This Richard des Vignes, having obtained leave to settle as a naturalized subject in Great Britain, was appointed Chaplain to Charles I. somewhere about 1645, and he then translated his name into English as Vines.

Richard Vines, 1645.—Hence dates the English descent of the family of Vines, properly Delle Vignes.

Richard Vines m. Mary, dau. of W. Eccleston of Gloucestershire, and had issue

Richard Vines, m. Elizabeth, dau. of A. Pemberton of Gloucestershire, and had issue

William Vines, m. Elizabeth, dau. of E. Bushnell of Wiltshire, and had issue

Richard Vines, m. Jane, dau. of W. Taylor of Berkshire, and had issue

David Vines, b. 1760, d. 1830, of Brinkworth, Wiltshire, m. 1784 Polly or Sarah Bushnell of Berks, and had issue a large family, as under:—

Daniel, b. 1785, m. Miss Hellis 1808, d. 1855; David, b. 1788, m. Miss Brown, d. 1845; Martha, b. 1790, m. Thomas Walker, d. 1874; Jabez, b. 1795, m. Miss Champion, d. 1852; Caleb, b. 1793, m. Mrs. Bowen, d. 1866; Joshua, b. 17–?, m. Miss Cook, d. 1876; Sophia, b. 1797, unm., d. 1870 at Auxerre, France; Sarah, b. 1798, unm., d. 1875 at Auxerre; Edward, b. 1800, m. Miss Mills, or Wills, d. ——; Ann, b. 1803, m. Mr. Ward, d. 1852, America.

S. VINES.

Lourenço Marques, Delagoa Bay.

FICTITIOUS CHARACTERS, *c.* 1852.—We shall be glad if any reader of 'N. & Q.' can tell us the title and author of a book (probably a novel) published in the year 1852, in which the following fictitious names and appellations occur: Sir Oswald Mosley, the Standard Footman, the Plausible Man, Felix Flutter, and the Link Boy.

HENRY SOTHERAN & Co.

140, Strand, W.C.

MANORIAL LITERATURE.—I am passing a second edition of 'The Manor and Manorial Records' through the press, and should be glad of any additions to the 'Bibliography of Manorial Literature' in the Appendix to bring it up to date.

NATHL. J. HONE.

17, Hartswood Road, Wendell Park, W.

Poor=Pauper.—A movement is on foot with some guardians for the disuse of the word "pauper" for the chargeable poor of the country. I think I have seen somewhere an account of the substitution of this word for the word "poor" in response to public sentiment, but am unable to trace it. If some readers of 'N. & Q.' can give me the necessary reference, I shall be grateful.

Ygrec.

Rev. James Hervey.—The correspondence of the Rev. James Hervey, sometime Incumbent of Weston Favell, Northamptonshire, has been partially printed with omission of most proper names. Can any of your readers inform me whether manuscript collections of his correspondence exist in private or public custody?

J. C. Whitebrook.

Carlyle's 'Sartor Resartus.'—In 'Sartor Resartus,' book iii. chap. xi. (Tailors), Carlyle records that

"Queen Elizabeth, receiving a deputation of Eighteen Tailors, addressed them with a 'Good morning, Gentlemen both!'"

and further alludes to a boast made by the same queen that she had a regiment of tailors on mares, "whereof neither horse nor man could be injured." Can you tell me what is the authority for these anecdotes? Further, can you tell me whether any special significance attaches to the choice of the two towns in the expression "Kings sweated down into Berlin-and-Milan Custom house officers" in part ii. chap. viii. of the same work?

P. C. Parr.

[See 1 S. xi. 222; 2 S. ii. 146; 4 S. iii. 84, 160, 295, 372, 414, 441; iv. 126, 184.]

Authors of Quotations Wanted.—I should be glad to know the respective sources of two quotations found on p. 48 of Breakspear and Evans's 'Tintern Abbey.' The first is attributed to St. Bernard of Clairvaux:

"Bonum est nos hic esse, quia homo vivit purius, cadit rarius, surgit velocius, incedit cautius, quiescit securius, moritur felicius, purgatur citius, præmiatur copiosius."

A translation of this sentence forms the beginning of the third sonnet in part ii. of the 'Ecclesiastical Sonnets' of Wordsworth. In a note the poet gives his source as "Dr. Whitaker," apparently referring to Whitaker's 'Antiquities of Craven.' I wish to know the context in Bernard.

The second passage is this:—

Bernardus valles, colles Benedictus amabat,
Oppida Franciscus, magnas Ignatius urbes.

Lane Cooper.

Ithaca, New York.

Cambridge College Mottoes.—In what book can I find recorded the mottoes of all these colleges? I recently wrote to the publishers of 'The Cambridge University Calendar,' suggesting that it might perhaps be considered an improvement to that book if beneath the college arms, which are represented in the Calendar, the mottoes were also given; but their reply was that there is "no authority for the mottoes as far as we know."

Stapleton Martin.

The Firs, Norton, Worcester.

'The Ecclesiastic.'—Can any of your readers tell me where I may obtain access to *The Ecclesiastic* of the date October, 1853? This paper is not filed in the B.M., nor, I think, in the Bodleian.

E. M. Fox.

Sancroft Family.—Could any of your correspondents give me information *re* that part of the Sancroft family usually called the Yarmouth branch, in distinction from the Fressingfield branch—although probably in earlier times one and the same family? There was a Dr. James Sancroft who, according to *The Gentleman's Magazine*, died at Yarmouth in 1840, upwards of 80 years of age, and was buried, I presume, with his wife Ann Leach Haselum in St. Nicholas's Churchyard: who was his father? A brother of the doctor was Lieut. William Sancroft, R.M., Newport, Isle of Wight; a portrait of him is dated 1790. Any information respecting him also would be much esteemed.

R. Heffer.

12, Gold Street, Saffron Waldon.

Dogs in Churches.—In the recent exhibition of Old Masters at Burlington House was a picture (No. 25) lent by Lord Huntingfield, and painted by Peter Neefs (1577–1660), representing 'An Interior of a Church,' looking towards the high altar, through the screen. There are several figures in the foreground, among them a man with a dog. Other old paintings of church interiors frequently include a man and a dog. In Graham Moffat's Mid-Victorian Scottish comedy at the Haymarket Theatre—'Bunty Pulls the Strings'—the churchyard scene shows a shepherd and his dog entering the church together, for the service.

Were dogs in modern or earlier times allowed to enter churches during or between the services, in the United Kingdom or on the Continent?

J. Landfear Lucas.

[See Dog-whippers in Churches, 1 S. ix. 349, 499; x. 188; xii. 395; 2 S. i. 223; ii. 187; iii. 379; 5 S. iv. 309, 514; v. 37, 136, 419; vi. 37, 125, 214, 278.]

Glasgow Grammar School Class Meeting of 1762.—In Dr. Cleland's 'The History of the High School of Glasgow,' 1825, as reissued by J. Cleland Burns in 1878, occurs, on p. 52, reference to

"the original correspondence which the Class [of 1762] has retained in their Safe-Box, now [*i.e.*, in 1825] in possession of Mr. Alexander Wilson."

Can any reader disclose the name of the present holder of this safe-box, or the nature of the correspondence which, a century ago, it contained? I specially want a complete transcript of the letter of James Glen (11 S. iv. 150), a portion of which is quoted by Dr. Cleland upon the same page.

Charles Higham.

169, Grove Lane, S.E.

American Political Verses.—Can any reader of 'N. & Q.' supply me with the original verses from which those given below are quoted? They are supposed to have been current in American politics in the nineties:—

Eggs, eggs, cabbages and eggs,
Well-directed age affected
.....ected eggs.

Lionel Cresswell.

The Hall, Burley-in-Wharfedale.

Cumberland Epitaph.—Will some reader kindly inform me in what Cumberland churchyard the following lines appear, and to whose memory they relate? I should like to be favoured with the full inscription if still decipherable:—

My cutting board's to pieces split,
My size-sticks will no measure make;
My rotten last's turned into holes,
My blunted knife cuts no more soles;
My hammer's head's flown from the haft,
No more "Saint Mondays" with the craft;
My nippers, pincers, stirrup rag,
And all my kit have got the bag;
My lapstone's broke, my colour's o'er,
My gum-glass froze, my paste's no more;
My heel's sew'd on, my pegs are driven—
I hope I'm on the road to heaven.

L. H. Chambers.

Amersham.

Lieut.-General Charles Churchill, d. 1745. — Is there any published work giving the descendants of Lieut.-General Charles Churchill, by Mrs. Oldfield, the actress, down to the third or fourth generation? If not, how could I obtain the information?

E. Haviland Hillman, F.S.G.

13, Somers Place, Hyde Park, W.

[See 3 S. vi. 148, 216, 318.]

Replies.

LORD GEORGE GORDON IN 'BARNABY RUDGE.'

(11 S. v. 88.)

Charles Dickens had probably read Robert Watson's 'Life of Lord George Gordon,' published in 1795. The following extracts refer to his conversion to Judaism:—

"He had long entertained serious doubts concerning the truths of Christianity, and observed that its professors were both at variance with revelation and reason; whilst the Jews literally adhered to the Laws of Moses....He embraced Judaism."—P. 77.

"The magistrates of Amsterdam, at the request of his friends, sent a guard with him to Harwich, where he arrived upon the 22d of July, 1787. He retired incog. to Birmingham, and he resided at the house of a Jew, disguised by a long beard and a broad shaded hat, after the Polish fashion. He strictly adhered to the religious ceremonies of his new brethren, underwent the holy operation of circumcision, and was called by the name of Israel Abraham George Gordon...."—P. 83.

"Ever since his confinement in Newgate, he had been visited by Britons of every description, and by foreigners from every quarter of the globe; the Jews looked upon him as a second Moses, and fondly hoped he was designed by Providence to lead them back to their fathers' land....yet, as he conformed to all the outward ceremonies of the antient fathers himself, he expected the same conformity from those who professed a similar faith. This practice, to which he invariably adhered, induced him to refuse admittance to all those Jews who, in compliance with the modern customs, shaved their beards and uncovered their heads."—P. 89.

The following extract is from a contemporary magazine, of which I have neither the name nor date:—

"Lord George Gordon appeared in the Court of King's Bench for the purpose of giving bail for his good behaviour for the term of 14 years. His sentence was also to pay a fine of 10,000*l.*, and find two sureties for his good behaviour, himself in 5,000*l.*, and his two sureties 2,500*l.* each.—His Lordship entered the Court with his hat on, but it was pulled off by the Cryer, by the order of Mr. Justice Buller. Lord George Gordon said to the officer, 'Remember you have taken it off by force and violence.' His Lordship then proceeded to state by petition, which he presented to the Court, under the description of Israel Abraham Gordon, commonly called Lord George Gordon, his reasons for appearing before the Court with his head covered. The petition stated that he did so from tenderness of conscience, and not from contempt of Court. It contained many quotations from scripture in support of the propriety of the creature having the head covered in reverence for the Creator. It stated also, that the Dukes of York, Clarence, Gordon, several members of the National Assembly of France, &c., &c. had visited him in Newgate, and had

not expressed any disapprobation of his receiving them with his head covered; and that, therefore, the petitioner hoped the Court would perceive that he appeared before them in that manner from motives of piety, &c., &c. Lord George had a long beard, and when his hat was taken off put on a night cap...."

James Picciotto, in his 'Sketches of Anglo-Jewish History,' writes:—

"Lord George Gordon rigorously underwent all the rites imposed upon proselytes before he was admitted within the pale of Judaism. He was received into the Covenant of Abraham in the City of Birmingham, under the agency of Rabbi Jacob of Birmingham. Subsequently he returned to London; and having meanwhile acquired some knowledge of the Hebrew language and of Jewish ceremonies, he attended the Hambro Synagogue.* He was there called to the Law and honoured with a Meshabarach (benediction), when he offered 100*l.* to the Synagogue...."

"This singular proselyte was very regular in his Jewish observances in prison. Every morning he was seen with phylacteries between his eyes and opposite to his heart; every Saturday he held public service in his room with the aid of ten Polish Jews. His Saturday's bread was baked 'more Judaico'; he ate Jewish meat; he drank Jewish wine. On his prison wall were inscribed the ten commandments; by their side hung a bag containing his Talith and his phylacteries....A contemporary periodical says that 'his last moments were embittered by the knowledge that he would not be buried among the Jews; to his religion he was warmly attached.' Lord George Gordon, we must add, does not lie in a Jewish 'House of Life,' as a Jewish cemetery is called; he was interred in St. James' burial-ground in the Hampstead Road."—Pp. 185–8.

There is a very quaint chap-book in the British Museum entitled:—

"The Christian turned Jew, being the most Remarkable Life and Adventures of Lord G. G., with the letter sent to him by a certain Great Lady, since his confinement."

I have a broadside doggerel, 'The Christian turned Jew,' probably unique. It is headed by a woodcut of the "Noble Proselyte," which is really a portrait of Henry VIII. I think the lines worth preserving in the columns of 'N. & Q.':—

George G..... by profession was once a christian sound,
Think what a strange digression, the like was never found,
So rivetted within his head the Jewish tenets seem,
That mother kirk would find out work, the sinner to reclaim.
Doodle doodle do, what will this world come to,
Who, by his look, would e'er have took George G..... for a Jew.

This strange eccentric's been too apt to change his road,
In Birmingham, not long since, took up his snug abode,
The man of faith, in modern gait, would think his Lordship mad,
To see him run from Calvin John, and join the tribe of Gad.
Doodle doodle do, what will this world come to,
Twelve years ago would any one have taken him for a Jew.

To London when they brought him, his charge to undergo,
The rabbies fondly sought him, their homage to avow,
There's some who came, that knew his fame, with joy and rapture said,
Be slander dumb, there's Moses come, just risen from the dead.
Doodle doodle do, George G.....'s turn'd a Jew,
His christian flock gave such a shock, they knew not what to do.

Altho' the laws may curb him, and perhaps fears him alarm,
'Twere a pity to disturb him, he means no kind of harm,
To Newgate tho' compell'd to go, from what to sense appear'd,
At joaks and scoffs he only laughs, and stroaks his comely beard.
Doodle doodle do, my tale tho' strange is true,
And certainly Lord G..... must be the jewel of a Jew.

The following items in my collection illustrate Lord George Gordon's conversion to Judaism:—

1. [Lord George Gordon.]
Mezzotint engraving, 11 × 8¾. Proof before letters. He is represented in this portrait as a Jew, with a long, pointed beard and a large slouched hat.
In a contemporary hand on the margin: "*Lord George Gordon: during the latter part of his imprisonment, he suffered his beard to grow, and dressed himself in this peculiar habit.*"
Not recorded in Chaloner Smith.

2. Lord George Gordon.
From a miniature painted by Mr. Polack. G. Wilson sculp. Pub. as the Act directs by G. Wilson, No. 21, Duke's Court, St. Martin's Lane.
Line engraving, printed in colours, 3¼ × 2½, oval.
These two portraits are of the greatest rarity, if not unique, the family having purchased all the impressions possible and had them destroyed.

3. [Lord George Gordon.]
As a Jew, with beard and slouched hat. On the reverse, "*Lord George Gordon* 1780."
Copper token.

4. Ld Geo Gordon Died in Newgate Nov 1 1793.
On the reverse, *The beginning of Oppression.*
A man with a club is represented as having killed another, under which are the words *Cain and Abel.*
Copper token, similar portrait to above.

* The Hazan (reader or precentor) at the time was the Rev. Aaron Barnett, grandfather of John Barnett the composer, from whom he received the customary tuition of a proselyte.

5. Ld Geo Gordon Died in Newgate Nov 1 1793.
On the reverse, *Honour*, and an open hand with a heart on the palm, and at the wrist *James*.
Copper token, with similar portrait to Nos. 3 and 4.
On the edge of these three tokens: *Spence Dealer in Coins London*.

6. Moses Gorden, or the Wandering Jew. In the Dress he now wears in Newgate.
Pub. Jany 5, 1788, by A. Davis, Birmingham.
Etching, 7½×6¼, coloured.
Caricature representing Lord George Gordon attired as a Jew "Old Clo'" man, with a slouched hat and beard. It is interesting to note that this caricature was published in the year and in the town in which he embraced Judaism.

7. [Moses Gorden, or the Wandering Jew.]
A pen-and-ink drawing on tinted paper of No. 6. Probably the original drawing.

8. 'The Birmingham Moses.'
To Law & Presbyters he bid adieu,
To save his Soul & Body in the Jew:
And wonder not he stole to misbelievers,
Since they of stolen things are oft receivers:
But Justice their strange Proselyte found out
And lodg'd the Runaway in prison stout,
Lest he, mad flaming Bigot, should surprise
The Christians his new friends to nat'ralize.
Designed by Runaway. Executed by L—d G— G. Pubd. for the Proprietor as the Act directs by W. Dickie, No. 195, Strand, Dec. 12th, 1788.
Etching, 5½×6, coloured.
Caricature of Lord George Gordon, with a beard and hat, walking, with an open book in hand, entitled '*Mosaic Law*.' A weathercock is seen on a hillock in the distance. On the foreground is inscribed "*Protestant Association*." Two dogs are seizing him, their collars being marked "*Bow Street*" and "*King's Bench*" respectively.

9. Moses Chusing his Cook.
Published Feb. 11, 1788, by T. Harmar, Engraver, No. 161, Piccadilly.
Etching, 10¾×13⅝.
Caricature of Lord George Gordon, seated at a table in his cell in Newgate. He is without his hat, but bearded. With him are ten Polish Jews, who are tempting him with kosher food. A cook is bringing in a sucking pig on a dish, to the consternation of two of the Jews, one of whom is holding his nose with his fingers to avoid inhaling the unholy savour.

10. Ditto, impression coloured.

11. A reissue. Pubd. April 1st, 1803, by S. W. Fores, 50, Piccadilly.

12. Ditto, impression coloured.

13. [Polly Levi. Ozias Humphry pinx. W. Bond sculp. London. Published January 2nd, 1797, by I. Thane, Spur Street.]
Stipple engraving 6×5, proof before inscription.
On the margin, in a contemporary hand, the following has been written in ink: "*Polly Levi Jewess in attendant* [*sic*] *on Lord George Gordon* [*sic*] *During his confinement in Newgate.*"
She is represented holding a tray, on which is a decanter.
Evans's Second Catalogue of Portraits records: "No. 18,381, 'Miss Levy, a Jewish Courtesan. P.B.L. 4to. 3/.'"
This entry no doubt refers to Polly Levi, and she is described as a courtesan in consequence of the malicious slander that had been circulated by the enemies of Lord George Gordon in reference to his female domestics; but, as Watson, his biographer, affirms, "Nothing could be more false."

14. Another impression, printed in brown.

ISRAEL SOLOMONS.

My great-grandfather, Lord Robert Seymour, wrote in his diary for December, 1788:

"Lord George Gordon is now confined in Newgate, and under three separate Sentences.... the third, for not giving oral Evidence that Mr. —— in his presence by word of mouth left his Personalty to Mr. *Jennings* (I believe), whereby he was by Law excommunicated. By the advice of his Sollicitor he then turned Jew, as a Jew cannot be excommunicated, & his Goods and Chattels, which otherwise must have been forfeited to the Crown, were restored to him."

G. W. E. R.

Lord George Gordon died 1793. It is stated in *The Jewish Chronicle*, 17 June, 1898, that Polly Levi, Jewess, was an attendant on Lord George Gordon during his confinement in Newgate. There seems some doubt as to who she was. Lord George Gordon arrived at Harwich from Amsterdam on 22 July, 1787. He retired incognito to Birmingham, where he resided at the house of a Jew and underwent circumcision under the agency of Rabbi Jacob of Birmingham.

"Amongst a thousand things injurious to his [Gordon's], character, it has been observed that he kept two Jewish handmaids with him night and day. Nothing could be more false. He indeed kept two maidservants, one of whom was a Jewess, the other a Christian. But they regularly left the prison at nine o'clock at night and returned at eight in the morning."

Lord George Gordon, while in Birmingham, lodged in one of the dirtiest houses in Dudley Street, "where the Jews chiefly inhabit. The Jew woman who kept the house had a son." The authorities from which the above notes are taken are (1) 'Life of Lord George Gordon,' by Robert Watson, M.D., London, 1795, pp. 83 and 109; (2) *Gentleman's Magazine*, vol. lvii. pp. 1120, 1121, and vol. lxiii. pp. 1056, 1057, and the volumes mentioned therein; (3) 'Picciotto: Sketches of Anglo-Jewish History,' London, 1875, p. 185. A portrait of Polly Levi is believed to be in existence.

MATTHIAS LEVY.

FAMILIES: DURATION IN MALE LINE (11 S. v. 27, 92, 132, 174).—The extract from Burke's 'Extinct Peerage,' 1883, which is quoted by TERTIUS, is substantially correct, though one or two points are open to question; but I fail to see how it supports SIR W. BULL'S "idea." Sir Bernard Burke's remarks apply exclusively to peerages, but SIR W. BULL did not mention peerages in his query, which asked for information as to the usual duration of a family in the male line. Families in the possession of a peerage form but a very small proportion of the families in the kingdom, and the duration of a peerage cannot be considered as an index of the duration of families in general. But even as it is, there are more members of the House of Lords who directly represent ancient families than is generally supposed. Some time ago I drew up a list of the peers who are still in enjoyment of the estates held by their ancestors in the time of Henry VII. If my recollection is correct, they numbered between thirty and forty.

Mr. Shirley's book does not deal with Scottish and Irish families, but long descents are not uncommon in those countries. Putting the Highland chiefs on one side, there is perhaps a larger proportion of old families in Scotland than in England. CAPT. SWINTON adduces the Lindsays, but there are also the Hamiltons, whose Dukedom dates from 1643; the Gordons, whose Marquisate of Huntly dates from 1599; the Frasers of Lovat, the Maxwells, the Kers, the Leslies, and hosts of others. In Ireland, besides the old Celtic families, we have the Fitzgeralds, Fitzmaurices, Butlers, Plunketts, Roches, and others of Anglo-Norman descent, as well as the Chichesters, Hamiltons, and other immigrants with long pedigrees, who came from England and Scotland in Elizabethan and Jacobean times. Nor must the De Courcys be forgotten, whose barony of Kingsale dates from 1191, and therefore invalidates one of Sir Bernard Burke's assertions.

Returning to England, I may state that not long ago I went carefully through the late Miss Toulmin Smith's valuable edition of Leland's 'Itinerary,' and found that a large number of families who hospitably received the traveller, especially in Cornwall, were still in possession of their old estates. A family which entertained Leland in the time of Henry VIII. has surely a claim to long descent.

I noticed an editorial note to my last reply (*ante*, p. 92), referring me to 'Domesday Book and the Luttrell Family,' 11 S. iv. 365. Not having the back numbers of 'N. & Q.' by me, I cannot consult this reference, but I have a vague recollection that it implies that the Luttrells of Dunster Castle are descended from a Domesday tenant. The family of Mohun, which originally possessed Dunster, and that of Luttrell, which succeeded the Mohuns, were very ancient families, but the present Luttrells of Dunster are no more Luttrells, though they bear the name, than the Dukes of Northumberland are Percies or the Earls of Lytton Lyttons. I think they would find a difficulty in proving a Domesday descent in the direct male line.

W. F. PRIDEAUX.

Villa Paradis, Hyères.

[The reference at 11 S. iv. 365 was to Mr. A. F Luttrell of East Quantockshead, who is stated to be a lineal descendant of Ralph Paynell, *temp.* William the Conqueror.]

'LONDON CHRONICLE': 'MONTHLY REVIEW' (11 S. v. 130).—

"1749, May. *The Monthly Review*. No. 1.—This work was commenced by Mr. Ralph Griffiths, bookseller, in London, which he edited, with unremitting perseverance, for fifty-four years";

and see further details in Timperley's 'Dictionary of Printers and Printing,' 1839, p. 677.

Griffiths was born 1720, and died in 1803. For details see *The European Magazine*, January, 1804. The 'Memoir' by Dr. Griffiths's son, mentioned in this article, I cannot trace, and probably it was never published.

Benjamin Collins of Salisbury, who printed the first edition of 'The Vicar of Wakefield,' bought on 25 June, 1761, from Ralph Griffiths, a fourth share in *The Monthly Review* for 755*l.* 12*s.* 6*d.* Collins was the founder of *The London Chronicle*. See 'A Bookseller of the Last Century,' by Charles Welsh, 1885, p. 19. On p. 161 of this volume will be found the will of John Newbery, 1767, giving to his wife all his "right, shares, benefit, and advantage" in *The London Chronicle* and other newspapers.

WM. H. PEET.

The London Chronicle, of which Griffith Jones (1722–86) was for many years editor, was started by Dodsley in 1756. Dr. Johnson wrote the introduction. Boswell, who states that it was (in 1769) the only newspaper which the doctor took in regularly, gives the following note on the introduction:

"As one of the little occasional advantages which he did not disdain to take by his pen, as a man whose profession was literature, he this year accepted of a guinea from Mr. Robert

Dodsley, for writing the introduction to *The London Chronicle*, an evening newspaper; and even in so slight a performance exhibited peculiar talents. This *Chronicle* still subsists, and from what I observed, when I was abroad, has a more extensive circulation upon the Continent than any of the English newspapers. It was constantly read by Johnson himself; and it is but just to observe, that it has all along been distinguished for good sense, accuracy, moderation, and delicacy."

William Strahan's queries to his friend Dr. Franklin, in the year 1769, respecting the dissatisfactions among the Americans, were published in *The London Chronicle* of 28 July, 1778.

According to Welsh's 'Bookseller of Last Century,' p. 19, Benjamin Collins of Salisbury introduced the scheme for this newspaper. John Newbery, the bookseller, had a share in it, which he bequeathed to his wife by his last will, dated 1763.

The first number of *The Monthly Review* was published in May, 1749, at "The Dunciad" in St. Paul's Churchyard. It was instituted by Dr. Ralph Griffiths, who on 25 June, 1761, sold a fourth share in it, for 755*l*. 12*s*. 6*d*., to Benjamin Collins of Salisbury. In 1764 the name of Mr. Becket first appeared on its title-page as publisher. There is a short note upon it in Timperley's 'Dictionary of Printers and Printing,' 1839, p. 677. THOMAS WM. HUCK.

Saffron Walden.

CHARTER OF HENRY II.: DATE (11 S. v. 150).—Some of the names of witnesses as given by J. H. R. are certainly corrupt. "Aigs, Bishop of Lexovi," is evidently Arnulf, Bishop of Lisieux (Lexoviensi); and Matthew Bisset is Manasser Bisset, a royal steward (*dapifer*). Richard de Haie would be a quite possible witness, but I do not think that he was a Constable; if I am right, "de Haia" would probably be a misreading for de Hum[eto], *i.e.*, Richard du Hommet, Constable of Normandy. "Walter Fitz-Gerald, Chancellor," is mysterious at first sight, but I confidently suggest that it is a misreading for Warin fitz Gerold, the Chamberlain; Geroldi could be easily taken for Geraldi, and "cam[erario]" for *can*[*cellario*]. "William Ancalie" also looks doubtful to me. If there is an error, one might suggest tentatively William de Lanvalei or William Avenel, but it is safer not to guess. "Henry Oilly" should be Henry d'Oilly.

Since Thomas Beket witnesses the charter as Thomas the Chancellor, the date is evidently before his election as archbishop in 1162; so that it is either during the visit of Henry II. to France from early in 1156 to the spring of 1157 ('England under the Angevin Kings,' i. 443, 445), or between Henry's departure from England in the middle of 1158 (*ibid.*, i. 462) and the spring of 1162. The two bishops, Philip (de Harcourt) of Bayeux and Arnulf of Lisieux, as well as Manasser Bisset and Richard du Hommet (if that be the correct reading), would be possible witnesses for either period; but if Warin fitz Gerold were a witness, I believe it would limit the charter to 1156–7. I have no note of the date of his death, but do not find him witnessing any charters assigned to a later date than 1158 (or than 1157 in Normandy) though many earlier ones.

If J. H. R. has access to a good library, he might obtain more definite information from Eyton's 'Court, Household, and Itinerary of Henry II.,' which I cannot refer to. G. H. WHITE.

St. Cross, Harleston, Norfolk.

The date is probably 1159, as St. Thomas was Chancellor of England from 1155 to 1162. Philip, Bishop of Bayeux, held his see 1142–64, and Arnold, Bishop of Lisieux, his see 1141–81; *vide* Gams, 'Series Episcoporum' (1873), pp. 507 and 566.

W. A. B. C.

According to the 'Gallia Christiana' (ed. Piolin), Philip was Bishop of Bayeux from 1142 to 1163 (February), and Arnulf was Bishop of Lisieux from 1141 to 1182 (vol. v. 362, 774). "Aigs" must be a transcriber's mistake. J. B.

AUTHORS OF QUOTATIONS WANTED (11 S. v. 68).—MR. PENRY LEWIS's second quotation, "Man appoints, but God can disappoint," is a translation of "Homo proponit, sed Deus disponit," which appears to be a briefer and more epigrammatic expression of the thought in Proverbs xvi. 9. "Cor hominis disponit viam suam; sed Domini est dirigere gressus eius." The author of the 'Imitatio Christi' has "Nam homo proponit, sed Deus disponit: nec est in homine via eius" (the last words are from Jeremiah x. 23, "Scio Domine quia non est hominis via eius: nec viri est ut ambulet, et dirigat gressus suos"), lib. i. cap. xix. 2. "Propositum," "proponit," &c., occur several times in this section.

The proverb is quoted twice in 'Piers the Plowman':—

> "*Homo proponit*," quod a poete and Plato he hyght,
> "And *deus disponit*," quod he "lat god done his wille."

B text, Passus xi. 36; cf. C. Passus xii. 304.

And "Homo proponit et deus disponit" (B, Passus xx. 34), where the corresponding passage in the C text omits "et." See Prof. Skeat's ed. of 'Piers the Plowman,' King's 'Classical and Foreign Quotations' under "L'homme propose et Dieu dispose," and Büchmann's 'Geflügelte Worte.' The last quotes the German "Der Mensch denkt, Gott lenkt," and "Homo cogitat, Deus iudicat," from Alcuin's 'Epistulae.' Ray, 'A Collection of English Proverbs,' 2nd ed., 1678, gives "Man propons, but God dispons," as a Scottish proverb.

EDWARD BENSLY.

YORKSHIRE WHITEHEADS (11 S. v. 149).—The place on the borders of Yorks and Lancs inquired for by H. M. as being the probable birthplace of a William Whitehead in 1760 may be Saddleworth.

If H. M. should come across the baptismal entry of another William Whitehead, born 3 Aug., 1761, and another born in 1608, and of a Henry Whitehead born in 1738, I should be much obliged if he would tell me.

BENJAMIN WHITEHEAD.

2, Brick Court, Temple.

BRANDON, DUKE OF SUFFOLK: BRUNT (11 S. v. 89).—There is an account of Charles Brandon—unusually, for G. E. C., full—in 'The Complete Peerage,' vii. 308–10, with information and reference as to his father's antecedents, especially in note (e) on p. 308.

JOHN R. MAGRATH.

Queen's College, Oxford.

The Brandon family were staunch supporters of the Red Rose. Sir William Brandon and Elizabeth Wynfyld, his wife, were the parents of Sir Thomas and William Brandon. Sir Thomas, the diplomatist, married Anne, daughter of John Fiennes, Lord Dacre, and widow of the Marquess of Berkeley. She died in 1497 without issue, and Sir Thomas in 1510. William Brandon, Henry VII.'s standard-bearer at Bosworth Field, was on that account singled out by Richard III., and slain by him in personal encounter. This William, who with his brother Thomas had come with Henry out of Brittany, does not appear to have been a knight, though called Sir William by Hall the chronicler, and thus some confusion has arisen between him and his father, Sir William Brandon, who survived him.

The 'N.E.D.' knows nothing of the valiant Sir John Brunt. Of the substantive "brunt" it says:—

"First in fourteenth century. Origin unknown; generally sought in O.N. *bruna*, 'to advance with the speed of fire'; though such a formation from that is difficult to explain etymologically, and connecting links are wanting. The word may rather be an onomatopœia of Eng. itself.... It is possible however that some association with *burnt* (in Sc. *brunt*), as if the 'chief brunt' were 'the hottest' of the fight, has influenced sense 4."

A. R. BAYLEY.

There was some correspondence respecting the Duke at 10 S. v. 9, 74, from which it would appear that Charles Brandon, Duke of Suffolk, was the son of Sir William Brandon, the standard-bearer of Henry VII., knighted by Henry on landing at Milford Haven, and slain by Richard's own hand at Bosworth Field. Sir William Brandon married Elizabeth, daughter of Sir Henry Bruyn. His father was also a Sir William Brandon of Wangford, who was knighted on the field of Tewkesbury by Edward IV.

In Fenton's 'Hist. Tour through Pembrokeshire' (pp. 142–3) it is stated that the standard-bearer to Henry VII. "in his transit through this country" belonged to a family of the name of Jones; and according to Sir Thos. Phillipps's 'Pembrokeshire Pedigrees' (p. 37), his name was William Jones of Treowen, Mon.

Who is the authority for saying that Sir John Brunt gave rise to the phrase "brunt of the battle"? There is a tradition mentioned in the 'Life of Rhys ab Thomas,' by M. E. James (p. 53), and 'Nooks and Corners of Pembrokeshire,' by H. T. Timmins, that Henry VII., on landing at Dale, Milford Haven, exclaimed as he gained the top of the cliff: "This is Brunt," *i.e.* steep. A farm in the neighbourhood still bears the name of Brunt Farm. G. H. W.

Agnes Strickland, in 'Tudor and Stuart Princesses,' states that

"Sir William Brandon, the grandfather of Charles, according to the 'Paston Papers,' must have been a most profligate savage, being disgraced for his immoral doings by Edward IV. His son became, in consequence, a staunch Lancastrian; he met his death from the desperate valour of Richard III. as Richmond's standard-bearer, whom the King hewed down when making his last furious charge to retrieve the fortunes of Bosworth Field. Henry VII., grateful to the memory of the man who, by the interposition of his person, had saved his life, took the infant Charles Brandon from the evil example of old Sir William, his grandfather, and brought him up as a royal ward."

In the 'Nine Days' Queen,' by R. Davey, p. 7:—

"Lady Jane Grey's maternal grandfather was, as he wrote himself in the famous quatrain referring to his marriage with the King's sister, descended from 'cloth of frieze.' He was the grandson of a London mercer who had married

a lady allied to the great houses of Nevill, Fitzalan, and Howard, and his father had fought and fallen at Bosworth Field in the cause of Henry VII. In recognition of his father's services, Henry attached young Charles Brandon to the person of his younger son, Prince Henry, who was of similar age to himself."

In *Arch. Cant.*, vol. xvi. p. 233, there is an account of Sir John Peche, who took part in the royal jousts held at Westminster on 9, 11, and 13 November, 1494. On the third day

"John Peche's companion was Sir Robert Curson: together they encountered Thomas Brandon and Matthew Baker. Upon the last-named combatant John Peche brake his spear. It is very evident that John Peche must have been an accomplished and skilful combatant, whose prowess caused him to stand in high favour at the Court of Henry VII."

As this was subsequent to the battle of Bosworth Field, this Thomas Brandon may have been a relative of Charles, Duke of Suffolk. There was a Robert Brandon, Sheriff of Norfolk, 7 Hen. VII.; and at 7 S. viii. 48 MR. PINK inquires as to a Sir Charles Brandon, M.P. for Westmoreland, 1 Ed. VI. R. J. FYNMORE.

TATTERSHALL: ELSHAM: GRANTHAM (11 S. iv. 269, 314, 455, 535; v. 57, 135).—The discussion of this subject is, in the case of some answers, very greatly to be deplored. The hardihood of many of the unsupported assertions is much to be lamented. No wonder that our German friends often look upon English "scholarship" with much contempt.

There is not the slightest evidence, in any known printed or written document, for the substitution of initial *G* for *B*. We can no more "derive" Grantham from "Great Brantham" than we can derive *goat* from *great boat*.

Surely those who discuss Anglo-Saxon names ought to learn the Anglo-Saxon alphabet. There never was a Northumbrian king named "Ella"; the correct form is Ælle, as in the 'A.-S. Chronicle.' The genitive was not "Ellas," but "Ælles." His name has nothing to do with Ellastone (Staffs), which means "Æthellac's town"; see Duignan 'Place-Names of Staffordshire,' p. 56. Nor yet with Elstow (Beds), which means "Ælfnoth's stow"; see 'Place-Names of Beds,' p. 46. What is the use of these wild and disproved guesses?

Witham cannot be derived from Withlaf, for the plain reason that there was no such A.-S. name as Withlaf. This ridiculous form is an ignorant Norman misspelling of Wiglaf, which is the A.-S. spelling in the 'A.-S. Chronicle'; see 'Two Saxon Chronicles,' ed. Plummer, ii. 72. Even if there had been such a name as Withlaf, it could have only originated such a name as "Withlafes ham." I entirely repudiate the suggestion that I should admit the possibility of such a form as "Withlafham"; neither would I for a moment consent to derive Witham from it.

I have by no means exhausted the list of the blunders; but it is weary work. For which reason I decline to say more.

WALTER W. SKEAT.

FRENCH GRAMMARS BEFORE 1750 (11 S. v. 110).—An early Anglo-French grammar, the second edition of which, printed in London, 1656, is preserved in the Bodleian, and the twelfth edition of 1686 in the Taylorian Library, is Claudius Mauger's 'French Grammar, with French-Engl. Dialogues,' followed by a 'Tyrocinium [*i.e.*, Rudimenta] Linguæ Gallicæ,' *i.e.*, a brief abstract of a French grammar in Latin. There is added to the twelfth edition, which I have before me, bearing an especial title-leaf, on pp. 373–4, a "Grammaire Angloise expliquée par règles gén'rales....par Claude Mauger, Londres, 1685" (one year previous to the Anglo-French grammar, which is dated 1686). The whole volume comprises—besides the preface of four pages, containing a dedication "à Monseigneur le comte de Salisbury," and an address to the courteous English reader—432 pages.

H. KREBS.

REGISTER TRANSCRIBERS OF 1602 (11 S. v. 130).—J. H. R. has missed the whole point of the note which he quotes from the title-page of the Ilfracombe parish register. He says "George Milton sen. wrote," but the note quoted by him reads: "George Milton | Newe wrote the Register book &c. | in the yere of our Lord 1602." That is to say, he made the transcript on parchment. George Milton was a parishioner: the register records (with other entries of his family) the baptism of George, son of George Milton, "hujus libri scriptor."

Why was this transcript made in 1602, and why only from the year 1567? Parish registers were established by an Order in Council in September, 1538, by Thomas Cromwell. It was found that some were kept on paper. In 1597 the Convocation of Canterbury ordered that parchment books be used, and the whole of the registers transcribed or copied into them; therefore the Ilfracombe incumbent delayed five years before carrying out this injunction. The 70th Canon of 1603 repeats this order, and

provides for transcripts of the registers to be sent to the bishop, &c. (see Phillimore's 'Law of the Church,' 'The Parish Registers of England,' by the Rev. Dr. Cox, &c.)

A parish which could command the services of such a good scribe as George Milton was fortunate. I subjoin a copy of the title-page :—

The Register Book of the Parish Churche of Ilfardcombe wherein is written christnings weddings & buriengs 1602
The first parte contains the Christnings from the yere 1567
The seconde parte contains the marriages from the same yere 1567
The third parte contains the buriengs from the same yere 1567
Noate the yere of our Lord God beginnethe alwais the five & twentithe day of Marche
George Milton
Newe wrote the Register book &c.
in the yere of our Lord 1602

J. J. H.

Loyal and Friendly Society of the Blue and Orange (11 S. iv. 170).—I recently obtained from Mr. Thorpe some MSS. from the library of John Wilson Croker, and an extract from one letter, interesting of itself for its autobiographical details, may help Mr. Wm. MacArthur a little. Croker at the time was collecting material for his once famous article in *The Quarterly Review* (vol. lxxxvi.), 1850, entitled 'Lord Clarendon and the Orange Institution,' though the revised proof gives the title as 'The Orange System in Ireland.' Writing from "West Molesey, Surrey, 6 Dec., 49," he says :—

"It is of some importance to my view of the Orange case to show that though the special institution called *Orangeism* arose in opposition to the Irish rebels at the beginning of the French Revolution, there had been *Williamite* and *Hanover* associations and celebrations ever since our own Revolution. In the first place there was the celebration of the 5th November in the Liturgy. In the next place the Lord Lieutenant and other public authorities used on that day to make a procession round the statues (William and George II.) in College and St. Stephen's Green—I myself followed such a procession the first time I went to the Castle Court about 1801. ....When I was a young boy there was in Cork a Hanoverian or Brunswick association of some kind; they were armed, and drilled in a blue uniform with scarlet or orange facings. I have seen them drawn up on parade, but I believe they only marched to a tavern dinner. My father was one of the body; and I have an idea it dated from the seige [*sic*] of Cork in 1690. I would beg of you to make enquiry of some old inhabitant of Cork after this very respectable body. I myself am 69, and saw them probably about 62 years ago, and not having thought of them since, it is only surprising that I remember so much about them. There was also an association called the *Friendly Brothers*, to which I belonged, but it was merely a convivial or kind of Masonic association—but I believe none but *Protestants* were admitted, and it also I suspect had been originally something of a political association. I know that the few times I attended their meetings in Dublin about 1804 and in London about 1808 the gentlemen I met were, if not *Orangemen*, at least of a very zealous loyalty."

I also got the revised proof of the article in question, and it is a standing example of what Croker had to put up with from Lockhart, and almost excuses the chagrin he often expressed, for quite half the article was cut out.

Editor 'Irish Book Lover.'
Kensal Lodge, N.W.

James Wright (11 S. v. 148).—James Wright, b. 1643, d. 1713, antiquary and man of letters (son of Abraham Wright, 1611–1690, divine, and author of 'Delitiæ Delitiarum,' a collection of epigrams, 1637), was called to the Bar by the Middle Temple, 1672. The 'D.N.B.' says "he was a skilful antiquary and not a bad poet....and possessed many rare and valuable old manuscripts," being "one of the finest collectors of old plays since Cartwright." 1611–43 (dramatist, and friend of Ben Jonson and Izaak Walton), He published 'History and Antiquities.... Rutland' (1684), 'Country Conversations' (1694), 'Historia Histrionica' (1699), and other works.

See 'Milton's Poems,' ed. by Thomas Warton, 1785, *ad fin.* (This long note by Warton contains the only connected account extant of Wright and his writings.)

A list of authorities will be found in the 'D.N.B.' referring to James Wright and his father, Abraham Wright, including Chalmers's 'Biographical Dictionary,' Halkett and Laing's 'Dictionary of Anonymous and Pseudonymous Literature,' Allibone's 'Dictionary of English Literature,' and 'N. & Q.,' 3 S. ii. 469 and 6 S. x. 36.

F. C. White.

26, Arran Street, Cardiff.

Fleetwood of Missenden: the Kingsley Family (11 S. v. 41, 158).—In 'Lancashire Fines'* Thomas Kingsley is deforciant of lands, &c., in Chorley, &c., Lancs, John Fleetwood being one of the plaintiffs (Final Concords, 29 March, 1557).

Agnes, sister of Robert Fleetwood, father of the Recorder, married John† Gellibrand of Chorley Hall. A possible clue is therefore

* Record Society of Lancashire and Cheshire, lx. 133.

† Chetham Society, O.S., lxxxii. 114, calls him "Thomas."

afforded to the Fleetwood ancestry of the Kingsleys, the theory propounded being that she survived her husband and married Thomas Kingsley.

The name of Robert Fleetwood also appears in 'Lancashire Fines' in conjunction with that of William Tyldesley in 1546 and 1551 (pp. 49, 93, 94). There can be no doubt that Robert was the Recorder's father; do the transactions in question support the theory of illegitimacy? Moreover, the Recorder was at Oxford, and free of the Merchant Taylors' Company by patrimony, 21 June, 1557; a reference to the entries concerning him might settle the point.

Furthermore, in 'A Calendar to the Feet of Fines for London and Middlesex'* is the following entry:—

Philip and Mary.

William Bromley, gentleman, and Robert Fletewoode, gentleman, and Agnes his wife. Premises in Perecrofte felde, and Cowley Peche, otherwise Coveley. Mich. Anno 3 and 4 [1556].

Anne and Agnes appear to have been used indifferently at one time. Is there not some evidence in this entry that Robert Fleetwood married Anne Tyldesley? The periods coincide. R. W. B.

SASH WINDOWS (11 S. v. 88).—Mr. G. Alfred Gotch, in 'The Growth of the English House' (1909), pp. 205–14, says:—

"With the end of the second decade of the seventeenth century there opens a new chapter in English Architecture. Hitherto it had been largely impersonal; now it began to be personal, and its finest manifestations were henceforth to be linked with great names, with Inigo Jones, Sir Christopher Wren, Sir John Vanbrugh, and others. The main cause of the change is to be found in the pursuit of the Italian ideal....The two most distinctive characteristics of the new style were the absence of gables and the substitution of sash windows for the old mullioned form. Both these changes had a sobering effect on the appearance of a house. In the absence of gables roofs had to be hipped, thus compelling a greater simplicity in their plan, and a much plainer skyline. The sash window was more stubborn in treatment than the mullioned window. The latter could be either lengthened or widened by a row of lights, and yet be in harmony with its neighbours; the sash window was not susceptible of such variation; it had to be of the same width and height as others of the same range. For these reasons it lent itself ill to the forming of bay windows; it was too wide and too high, and altogether too large a feature to be adapted to the purpose, and accordingly bay windows went out of fashion."

Raynham Park, Norfolk (1630–36), is a link between the two styles; Swakeleys, Middlesex (*c.* 1630), is also transitional; but Coleshill, Berks (1650), may be regarded as typical of the style adopted for large country houses down to the end of the seventeenth century. A. R. BAYLEY.

The two following quotations from the 'N.E.D.' supply the answer to the question when sash windows were first introduced:—

"1686, *London Gazette*, No. 2135/8: 'Any Person may be furnished with Glasses for Sash-windows....at Mr. Dukes Shop.'"

"1699, Lister 'Journ. Paris,' 191: 'The House it self was but building; but it is one of the finest in Paris....He shewed us his great Sash Windows; how easily they might be lifted up and down, and stood at any height; which Contrivance he said he had out of England....There being nothing of this Poise in Windows in France before.'"

TOM JONES.

The diary of Miss Celia Fiennes, in the later years of the seventeenth century, more than once (I am told) refers to great houses she saw on her travels as having had their windows newly "sashed," in accord with the growing fashion. The diary was published some twenty years ago, under the title of 'Through England on a Side-Saddle in the Reign of William and Mary.'

A. STAPLETON.

The following may be of interest:—

"Their new buildings [at the Hague] are of stone, and stone and brick....large windows, very good French glass, but they have not sashes yet, being not so great apes of imitation as their neighbours the French and English."—W. Montague, 'The Delights of Holland,' 1696, p. 66.

In *The Postman* of 1701 is an advertisement of a "House with sash windows to be let at Doctors Commons."

RHYS JENKINS.

If a very vague statement will be of any use to F. H. C., I remember reading years ago, somewhere, that our sash windows (I think the French call them, appropriately enough, "guillotine" windows) were introduced into Europe by the early navigators to China; that it is, in fact, a Chinese method. When the weight as a counterpoise was introduced is another question. Sash windows with no weights are common enough in Scotland—terrible pitfalls to those who think they are going to remain up, when opened! D. O.

[J. W. S. also thanked for reply.]

WEATHER-BOARDED HOUSES (11 S. v. 48).—Carlyle Avenue should be Carlisle Avenue, which is situated between Jewry Street and Northumberland Alley, in the City of London. T. SHEPHERD.

* By W. J. Hardy and W. Page, ii. 97.

Notes on Books.

The Ejected of 1662 in Cumberland and Westmorland. By B. Nightingale, M.A. 2 vols. (Manchester University Press.)

SOME works have to be for their writers their own reward, and this, we conceive, is one of them. None but an enthusiast would have undertaken and achieved a piece of historical research such as Mr. Nightingale has here set himself to perform. In this exhaustive and conscientious study of the annals of Nonconformity during the Restoration period he has been content to play the laborious, but useful part of "hewer of wood" for the historical builder who may come after him. He has also put a liberal construction on the bounds of his chosen period, as his secondary title takes it to embrace, besides the ejected of 1662, "their Predecessors and Successors": though doubtless we must mentally interject the word "immediate."

The troubled period of 1640–60 has often been left virtually a blank in parochial and county histories, the intruded ministers being passed over as a temporary and provisional arrangement not worthy of permanent record. The two northern counties were intensely Royalist, and little disposed, therefore, to take notice of the "usurpers." It is to remedy this defect that Mr. Nightingale has undertaken his task, and it must be admitted that he has discharged it fairly and impartially, without stirring the hidden ashes of the old quarrel more than is inevitable. As the author himself explains, his object is "to give, as far as may be, a full and correct list of seventeenth-century Incumbents in each case, so that the reader may, for himself, see what men were displaced during the Commonwealth régime, and what by the Restoration and the Uniformity Act. In this way Walker's list of 'Suffering Clergy' and Calamy's list of 'Ejected Ministers' are frequently tested. In every case the parish registers have been examined for the purpose"; and the amount of labour which that alone entailed is not easily estimated.

We cannot aver that the superabundance of material here set out at length makes interesting reading. It is a record for the most part of trivial disturbances which ruffled for a time the course of lives long since forgotten; and yet these minute chronicles of barely parochial importance may be the raw material which will supply *pièces justificatives* for ecclesiastical writers who make this period their study. We note "*enthused* with the Laudian spirit" (i. 39) as a phrase rather beneath the dignity of an historical writer.

The Cambridge Modern History.—Vol. XIII. *Genealogical Tables and Lists and General Index.* (Cambridge University Press.)

THIS volume of subsidiary aids to the previous twelve in the 'History' is worthy of its predecessors, and planned on a lavish scale which should increase the obligations of serious readers to the editors of the great scheme proposed by the late Lord Acton. There may be differences of opinion regarding the style and arrangement of some of the volumes, but the *corpus* of expert information they contain is such as no student of history can afford to neglect.

The present volume, beginning with four pages due after p. 342 of Vol. VI., which will be inserted in future editions, goes on with no fewer than 151 Genealogical Tables and Lists, which cover a wider range of subject than anything of the kind previously attempted in a final volume. Besides the usual tables of royal and other dignitaries, we find such details as tables of the Howard, Douglas, and Campbell families which indicate their political alliances; lists of Congresses and Conferences, Leagues and Alliances, Universities, Popes, Archbishops of Canterbury and York, Bishops and Archbishops of Paris, and Generals of the Order of Jesus, which, it is duly noted, was dissolved by Clement XIV. in 1773 and restored by Pius VII. in 1814.

What, by the way, is a "totane"? It is used as descriptive of an Irish chief in one of the genealogies, and we fail to trace the word in dictionaries within our reach.

The Index, which is very full in its details, answers satisfactorily to the various demands we have made on it for accurate references.

Illustrations of the Liturgy: being Thirteen Drawings of the Celebration of the Holy Communion in a Parish Church. By Clement O. Skilbeck. Alcuin Club Collections, XIX. (Mowbray & Co.)

DR. PERCY DEARMER contributes to this book an Introduction 'On the Present Opportunity'—the opportunity, that is, afforded by the "object-lesson" given us in the last Coronation, of realizing the capacities, in the way both of devotion and beauty, of the English Use when strictly adhered to. For those who have not yet turned their attention to the matter this book contains much that may well prove suggestive and instructive, more particularly in regard to a comparison between the English and Scotch liturgies. The drawings, for their purpose, are excellent; and a word of praise must be given also to the excellence of the printing. We could have wished away a slight acerbity of tone and an excessive solemnity about details which are not *de fide*, such as "riddels," besides a line or two of unnecessary discourtesy towards the Roman Communion.

WE have received a dozen of those little green volumes, published at 6*d.* each, which Messrs. Jack call "The People's Books." On the whole, we have never come across a more wonderful sixpennyworth than may be acquired in the best of them. They are not only well "up-to-date," and the work of competent authors, but are clearly printed on sufficiently good paper and quite prettily bound, while the subjects dealt with are so various that the series must surely present something of interest to every one who reads at all.

The volume on *Dante* is by Mr. Ferrers Howell, whose 'Franciscan Days' some years ago taught us what to expect from his pen. About two-thirds of the book deals with the life of Dante—his characteristics as a poet and his political ideal; the remaining third is devoted to the 'Divina Commedia.' The author has used to excellent advantage the thirty odd pages to which he was restricted, choosing rather to trace the main outline and to expound the more profound significance of the poem than to concern himself much with its accidental or—so to call them—external features. Mr. Coxon's *Roman Catholicism* is an explanation which must

be taken as trebly authoritative—it is introduced by a preface contributed by Mgr. Benson; it bears the Westminster "imprimatur"; and it is itself composed, almost entirely, of translations verbatim of extracts from the proceedings of the Council of Trent and the Vatican Council. An excellent idea, a really valuable little book—yet, we think, one which would have proved more instructive to those of the "people" who do not understand Roman Catholic ideas, if some further explanations had been added—room for which might have been made by omitting the statement of those matters which all Christians are agreed upon, or at least acquainted with. To take one instance, there are few Roman doctrines which have been more absurdly misrepresented than the doctrine of indulgences; but the open-minded inquirer who reads the paragraph upon it here will find no enlightenment. Mrs. O'Neill's *Life of Mary, Queen of Scots*, struck us as well and unpretentiously done. The brevity to which the writer was compelled has here and there resulted in an effect almost of confusion, and the many problems of Mary's life have perforce to be dismissed with scant discussion; but some idea of her personality emerges, nevertheless, which may well send the reader on to the fuller works mentioned in the bibliography. Mr. Wildon Carr tells us in his preface that the proofs of his book—*Henri Bergson: the Philosophy of Change*—have been read by M. Bergson, and that the sub-title was suggested by him. The little work will, we think, prove something of a nut for an untrained reader to crack; but it is worth taking trouble to master—especially, perhaps, the chapter on 'Intuition.' Occasionally the writer's pen seems to run away with him; what, for instance, can this mean: "Creation is not a mystery, for we experience it in ourselves"? It is that "for" we query. *Heredity*, by Mr. J. A. S. Watson, is a clear exposition of the results obtained along the lines of experiment which may be called, for short, Mendelian. We could have wished that in a popular work like this he had refrained from touching on the extremely difficult and complicated question of eugenics. Mrs. Fawcett's account of *Women's Suffrage* could not well be anything but what it is—very exact, able, comprehensive, and concise, fair towards opponents and towards those on her own side from whom she differs, and, as the story advances, warmed with that glow which is apt to characterize the protagonists of a great public cause.

We hope to notice the remaining six books next week.

This month's *Nineteenth Century and After* opens with an article on the Coal Strike, by Mr. Harold Cox, who sees in the military protection of individual working-men, when these are willing to work against the decision of their Federation, the most hopeful remedy for the present evil. In 'The Future of the Oxford Movement' Mr. E. G. Selwyn deals effectively with the statements made by the writer of 'The Passing of the Oxford Movement' in the January and February numbers of the review. Mr. D. S. MacColl's paper—'"Ugliness," "Beauty," and Mr. Frederic Harrison'—defends the modern practice and theory of art against the aspersions upon them made by Mr. Harrison; we found it not only sufficient for its purpose, but in itself suggestive. The youth of the country is dealt with somewhat depressingly in 'Our Public Schools and their Influences,' by Sir Godfrey Lagden, whose praise is oddly complacent and conventional, and by Mrs. Wilson in 'The Passing of the Chaperon,' where the unfortunate modern girl is sadly belittled.

Most people will turn with interest to Mr. W. S. Lilly's 'Cardinal Newman and the Catholic Laity,' nor will they be disappointed. A discussion of Mr. Ward's recent 'Life of Newman,' enlivened by the writer's immediate knowledge of his subject, it gives a comprehensive account of Newman's relations with Rome, and of the endurances, the occasional failures, and the achievements which made up the second part of his life. We must find space to mention Lady Paget's lively and attractive description of life at Rome in the seventies, and Sir Harry Johnston's paper on 'The Portuguese Colonies.'

The National Review of this month is devoted for the most part to topical interests. Dr. Hookham's defence of Darwin against what he conceives to be Prof. Bergson's misapprehensions or ignorances has all the weight, and also the charm—if we may so phrase it—of the expression of a conviction which has been a matter of life as well as of thought. Though his arguments hardly seem to us destructive of Prof. Bergson's position, they might well occasion a reconsideration of details of exposition. Dr. Hookham promises a second article on certain of the more general aspects of Prof. Bergson's philosophy. Mr. Comyn Platt's paper on 'The Italians in Tripoli,' interesting merely to read, should also be of real service to justice. Mr. Bland's article on 'Young China' may well tend to diminish those expectations of radical change in the character and ways of the Chinese people which have arisen in various quarters. A pleasing relief from the contemplation of the vicissitudes of human affairs is afforded by a short article, 'Sea-birds at Home,' in which Mr. Charles Howard depicts the hosts of birds on the Farne Islands.

Notices to Correspondents.

Lane Cooper.—Many thanks for reply on 'Beaupuis,' anticipated p. 137.

Oriental. — "Champak" = an Indian tree, *Michelia champaca*. The wood is scented, and it bears yellow flowers which Hindu women wear in the hair.

E. R.—Many thanks for reply to query on 'Cock Lorelle's Bote,' which reached us as the replies in our columns of 9 March were going to press.

A. Tardineau.—"Uncle" used for a pawnbroker is a slang term merely. We do not believe it has any connexion with *uncus*, a book, a derivation which has been suggested. In all probability "uncle" stands humorously for a rich relation, some one who can be counted on to find money. Cf. "When my ship comes in."

Corrigendum from Mr. Robert Pierpoint. —*Ante*, p. 172, col. 2, l. 21, after "suggestion," insert *is sound*.